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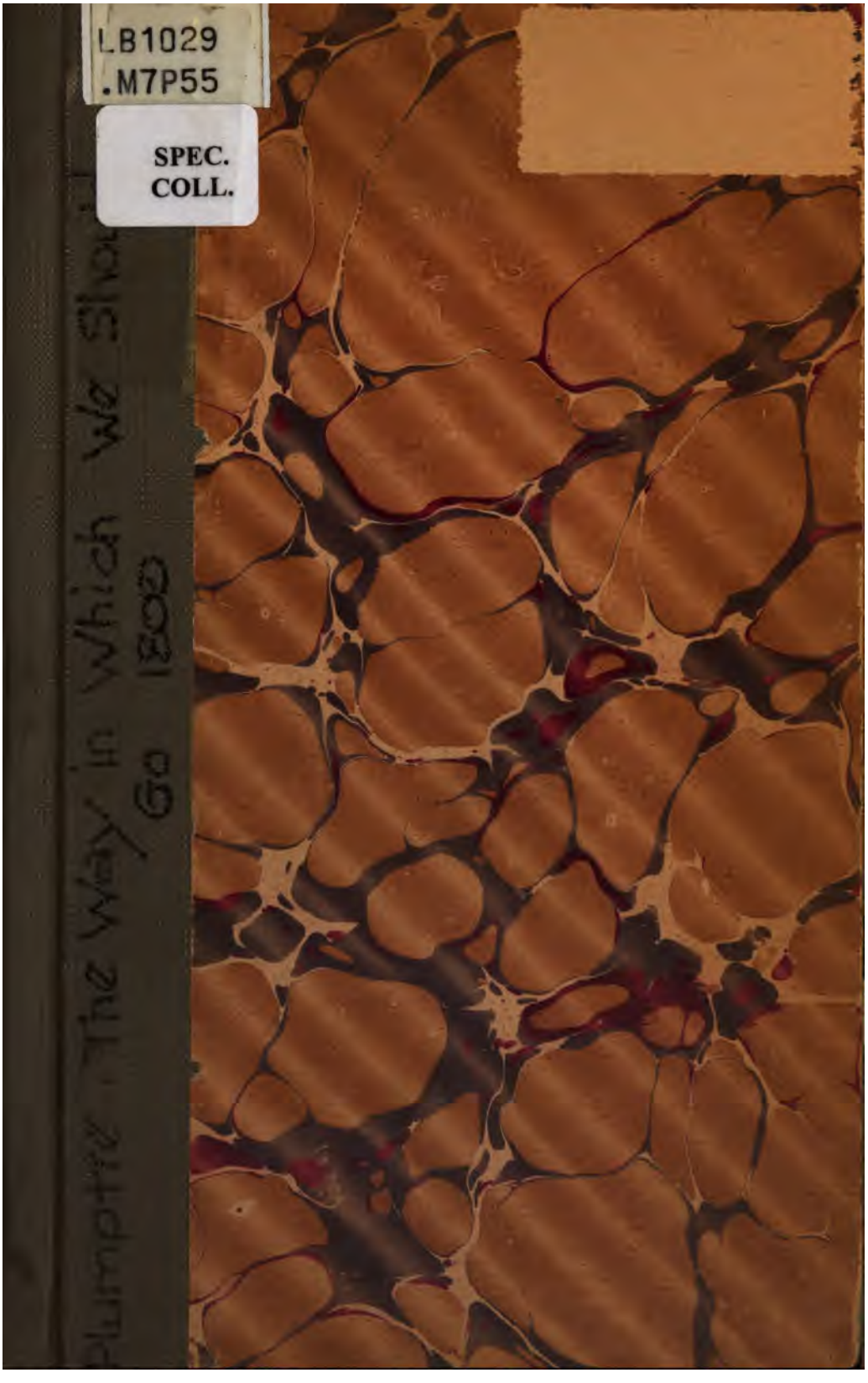

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A SERMON,

Preached in the Parish Church of St. Botolph, Cambridge;

ON SUNDAY DECEMBER 11, 1808;

FOR THE BENEFIT

OF

THE NEW SCHOOL,

ESTABLISHED ON

DR. BELL'S AND MR. LANCASTER'S

PLAN OF EDUCATION.

BY JAMES PLUMPTRE, B. D.

FELLOW OF CLARE-HALL.

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TO

JOHN WEYLAND JUN. ESQ.

My Dear Sir,

THE remembrance of past pleasures, and the renewal of old acquaintance and Friendships, are ever esteemed amongst the most refined of gratifications. How greatly is their effect heightened, when revived under circumstances, which reflect honour and worth upon the object! Such have been my sensations, in recognizing, in the Author of A SHORT INQUIRY INTO THE POLICY, HUMANITY, AND PAST EFFECTS OF THE POOR LAWS, and of A LETTER TO A COUNTRY GENTLEMAN ON THE EDUCATION OF THE LOWER ORDERS, an old School-Fellow and Friend. That my own thoughts have been employed on the same subject, though to a less extent, and with less ability, some of my Publications have shewn. The following

Discourse was planned previous, but was written subsequent, to the perusal of your LETTER: and I was happy to find my sentiments so nearly, if not entirely, coinciding with your's. Having availed myself of your opinion in one part of my Discourse, I am happy,—in complying with the request of many persons who heard it, and thought the publication of it might be of advantage to our School in particular, and to the cause at large,—that it affords me an opportunity of inscribing it to you, assuring you, with how lively a pleasure, I remain, with every sentiment of esteem and respect,

Your devoted humble Servant,

and very sincere Friend,

JAMES PLUMPTRE.

CLARE-HALL,
December 24, 1808.

THE WAY IN WHICH WE SHOULD GO:

A SERMON.

PROVERBS XXII. 6.

TRAIN UP A CHILD IN THE WAY HE SHOULD GO; AND, WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.

I. WHEN Man was formed by the Great Creator of all things, and was pronounced to be "good," and was placed in this world, as the progenitor, from whom all future generations were to proceed, and the dominion placed in his hands over the rest of the creation,—he was not left to follow the impulse of his own heart, "to be guided by *the light of nature*," as we commonly express it, but the Creator revealed himself to him, gave him a law, and it is probable intended to inform his mind by continued converse and instruction; for we find it mentioned, after the transgression of our first parents, that "they heard the voice of the Lord God walking in the garden in the cool of the day;

and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden," (Gen. iii. 8.) as if it had been customary for the Lord God thus to visit Adam in his habitation, and Adam had been accustomed to meet and to converse with him.

When man had transgressed the commands of his Creator, God drove him out of the garden of Eden, from his more immediate "presence;" but not, in all probability, without informing him of his duty, both moral and religious; for we immediately find the institution of sacrifice to prevail, which was a type of the sacrifice of Christ, "the seed of the woman," who was to "bruise the serpent's head," (Gen. iii. 15.) and who was to make an atonement for the sins of mankind.

To persons of our fallen, corrupt and confined understandings, it may at first appear difficult to conceive how the transgression of Adam could be of such extensive and such fatal consequences. A few considerations, however, may throw some light upon the subject.

In our first parents, enjoying a nature far more perfect than our's, possessed of every thing which was pleasant and good for them, not liable to many temptations to which we are,

and enjoying an immediate communication with the Deity, *any* disobedience of his command must, no doubt, have been a very grievous offence. That it *was* so, we learn from the consequences, namely, the expulsion of them from their happy abode, and the sentence of them to labour, sorrow and death, a death from which it appeared just in the eyes of infinite goodness and infinite wisdom, that nothing but the teaching and the death of his own divine Son should redeem them; an event which required the long and continued apparatus of types and prophecies, during a period of upwards of four thousand years, to accomplish, and then a still farther period, of eighteen hundred years already past, and many years yet expected to intervene, 'ere man shall be restored to his former state of purity and holiness.

After the expulsion of Adam from the more immediate "presence of God," we find that God still vouchsafed some revelation of his will to mankind; for "Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all of their ungodly deeds." (Jude v. 14, 15.) But "the sons of men," and "the sons of God," alike despising these salutary warnings, Noah,

who was "a just man and perfect in his generation," and who "walked with God," (Gen. vi. 9.) was commissioned by him "as a preacher of righteousness," (2 Pet. ii. 5.) to exhort them to repentance; but they declined into greater degrees of wickedness, till the earth was corrupt before God, and filled with violence;" (Gen. vi. 11.) and he determined to "destroy man from the face of the earth:" yet he extended his mercy to one family to preserve the line of man's race continued to the redemption.

The world no sooner began to be re-inhabited than man fell again off from his allegiance to his Maker, and God was pleased again to reveal himself to another person, in whose family he would have the knowledge of him preserved amid the general corruption. Yet, even this highly favoured family transgressed, and God delivered them a law, to the whole people assembled together, amid the terrors of clouds and fire, and thunderings and lightenings, (Exod. xix. and xx.) which he caused to be written down, and read to them at stated times, for their more certain knowledge of it. This too was in time disregarded, and at length his only Son appeared, to teach a more perfect law, which they were not able to receive before, and to lay down his own life, as a ransom for

the forfeited life of man; and, rising again from the grave, to declare his victory over death, and, ascending into Heaven, to shew his faithful followers the glory which awaited them. At his departure, having before instructed his disciples, and promised to send the Holy Spirit to "guide them into all truth," (John xvi. 13.) he bade them "go and teach all nations," and promised to be with them" and their successors, "even to the end of the world;" (Matt. xxviii. 19, 20.) and these disciples recorded his instructions, likewise, in writing for the advantage of all future ages.

Under this dispensation, we find, that wherever the revealed will of God, as declared by Jesus Christ, hath been neglected, and not made the guide of man's life, there hath he most swerved from the original design of his Maker, and ignorance and wickedness have proportionally prevailed; and it appears, that, from the creation of man in a state of innocence, even to the end of the world, it hath been the intention of God, that man should walk according to the laws of his *revealed will*, and whoever attempts to live according to any other rule, whether it be called the light of nature, or the light of reason, is certain to err from the "way in which he should go," and to fall into sin and wickedness.

To us, in these days, then, the question is, Where shall we find THE REVEALED WILL OF GOD? Where do the before-mentioned *Writings* exist? The answer is, *In* THE BIBLE: a Book, which comes down to us with all the marks of authenticity which a reasonable mind can possibly desire; and possessing which, as we do, with all its collateral circumstances, we enjoy a blessing beyond that which hath been the lot of any former age or nation.

To teach this generally to the people, the State, wisely and piously, hath declared itself the ally and the protector of the Church; "Kings have become its nursing fathers, and Queens its nursing mothers," (Isaiah xlix. 23.) and means are provided, that every soul of man should be made acquainted with the Word of God. To this end we have a *Priesthood*, deriving its origin in regular succession from the Apostles themselves, to administer the holy *Sacraments;* and we have a *Liturgy*, containing in it, the essence of all the peculiar and necessary doctrines of the Gospel, and the appointment of *Preachers* to teach and explain the Word of God. But since, in all human acquisitions, a previous elementary instruction is necessary, the Church, protected by the State, hath appointed a form of instruction for its infant members, to be taught to them by its

ministers, under the title of A CATECHISM; in which a brief summary of the principal *Articles of the Christian Faith*, as set forth in the Bible, are collected together, under the title of a *Creed;* the *Lord's Prayer*, and the *Ten Commandments*, are taught with it; and to these are added a brief explanation of the *two Sacraments*, —the one is that by which we are *admitted* into the Christian Covenant, the other is that by which we profess ourselves to *continue* in it,— a commemoration of the death of Christ, to which we owe our redemption, and his appointed means of Grace to us in a worthy participation.

It is not, I conceive, going too far to say, that it is scarcely possible to imagine a more appropriate and efficacious mode of preserving the knowledge of God's Word, amongst his people, were it properly attended to. But, in every work in which fallen man hath a share, we must expect to find a falling short of the end proposed; and the great adversary, who prevailed upon our first Parents to transgress the commandments of God, hath unceasingly continued his endeavours to impede the progress of his Word, in all succeeding times.

Were the practice of Catechizing universally followed, both in the minister and the

people, and the services of the Church duly attended, there can be little doubt, but that such instruction, whether the learner were able to read or not, would be fully adequate to the acquiring all the knowledge requisite for our passage through this life, and for attaining everlasting happiness in the next, to the generality of persons. But, as much *neglect* (in *some* instance no doubt from *allowable* causes) prevails in these points, other modes of instruction have been adopted; and, partly from religious, and partly from worldly motives, the practice of teaching children to read hath been generally diffused, with a view that they might the more readily learn what was put to them by their teachers, or be able to teach themselves that religious knowledge, which, by accident, or misconduct, they had not before acquired. Thus have the institutions of SCHOOLS become an object generally desired, and the furthering of them, by diminishing the trouble and expence, hath employed the attention of the Intelligent, the Benevolent, and the Pious.

II. It hath, however, been made a question by some, whether it be expedient or right to teach the lower classes to read, lest they should learn that which is wicked; or, possessing the qualification of reading, should aspire beyond their station, and the public be deprived of persons

sufficient to fill the lower and more laborious services.

A few moments' consideration is surely sufficient to determine, that it must be a very great blessing to any one to have it in his power, on his sabbaths, and other seasons of leisure, to read, in his own cottage, and to his own family, "the words of eternal life." (John vi. 68.) Any one possessed of this faculty, without religious principle, and without superintendance, may undoubtedly abuse it to bad purposes. But the good Pastor who hath had his flock instructed in the art of reading, will not then leave them to the guidance of their own inexperience, and to the corruption of evil men and evil spirits. The husbandman, when he hath sown his seed, or the gardener, when he hath *planted* his plants, doth not relinquish them to neglect and chance. He must not "sleep," but must watch his ground, lest "the enemy come and sow tares;" (Matt. xiii. 25.) he must *weed* and he must *water*, and he must pray to Him who "giveth the increase,"—(1 Cor. iii. 6.) or he cannot expect an harvest. That which is bad *may*, undoubtedly, be learned by reading: but it *may*, and frequently *is*, learned by those who cannot read. How often do we hear him, who cannot say his Catechism, singing obscene songs, and who knows no word of

praise to his Creator and Redeemer, yet copious in his cursings and blasphemies. One emissary of wickedness, either by his reading, or his oral lecture, may infect a whole company; and, if they cannot read the antidote to such poison, they may never recover from the effects of it.

As to the objection of its elevating them above their stations, Is that the *probable effect* of religious knowledge? and does the fact prove it?

Instruction, without religion, may make a man unduly aspiring, for "*knowledge* puffeth up;" but, joined with "*Charity*," which is the sum of all religious and social duties—"*love* is the fulfilling of the law"—(Rom. xiii. 10.)—then it "edifieth." (1 Cor. viii. 1.)* Religion, properly taught, will influence every one "to do his duty in that state of life into which it hath pleased God to call him." (Catechism: Last Answer.) It will inform him, that *labour* was one part of the sentence pronounced against man at the fall; and that, like all the merciful dispensations of Providence, it is one of the best correctives of some of those evils then brought upon man by his transgression. Religion will teach him to be contented, humble, and dutiful

* The word, which, in our translation, is rendered, *charity*, in the one place, and *love*, in the other, is, in the original, the very same, ἡ ἀγάπη.

to his superiors, and "to learn and labour truly to get his own living." (Catechism.) It is a *want* of religion which makes a man aspiring, turbulent, and rebellious; but it is religion alone, with the sanctifying influence of the Holy Spirit of God, which can effectually humble and renovate the rebellious heart of fallen man.*

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* I have frequently heard it said by persons, who are not friends to instructing the Poor, that the best servants and labourers, which they ever had, or knew, could neither read nor write. To these facts I will only oppose others, that some of the best I have known, the most contented, honest and religious, could both read and write, and some of the most worthless could not do either. It does not follow, because a man can neither read nor write, that he has not been *well educated.*

As to the poor wishing to raise themselves, or their children, in the world, by fair and honest means, if there be no pride in the case, I do not see why they have not as good a right to *aspire*, within moderate limits, as the higher ranks. The truth is, that *all persons* are endeavouring to *rise in the world.* Nor do I think, that there is any probability of there being a want of persons to do the menial offices. The cry against machinery in manufactures and agriculture, even by the poor themselves, and in the laborious work of *threshing*, is, that it *deprives the poor of their labour.* Were reading and writing to be more general (though I can by no means consider writing as being as desirable for them as reading) and many of the poor were, in consequence, to look for what are considered as higher employments, still *vice* will always keep some low. When the world grows *good*, then each one *will do his duty*, whatever it may be; and many, who get their livelihood now by idle and disgraceful means, will then be happy to be employed in the peaceful and virtuous occupation of agriculture, and in some of what are reckoned the inferior mechanical arts. If the *poor* were not allowed to *aspire*, we should have lost some of the brightest luminaries in the Church, in science, and in the arts.

As a proof of the advantages of education, the example of the peasants in the northern part of this kingdom, hath been frequently adduced; where, on account of a national system of Education, they are far better instructed than those of the same rank amongst us. In aid of this argument, a list of the commitments and prosecutions for criminal offences in England and Wales, and Scotland, hath been brought forward, from which it appears, that the number of criminal trials in England in the last year, is nearly equal to the whole number which has occurred in Scotland since the Union, setting aside the two extraordinary cases of the rebellions. * And "it was stated by a political writer, but a few years ago, that one quarter sessions at Manchester sends more criminals to transportation than all Scotland in a year." † That much of this superior morality is owing to superior religious education, there can be little doubt; but some of it must, perhaps, be attributed to other causes; namely, to a territory less populous, (a crowded population generally occasioning greater vice,) to less habits and less means of luxury, and especially to the residence of the clergy in their respective parishes.

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* See the Address delivered by the Lord Justice Clerk, at the conclusion of the Circuit at Glasgow, on Friday, April 29, 1808.

† Ditto, Hume in his Commentary on the Laws of Scotland, Introduction, p. 50.

A most remarkable circumstance in favour of instructing the poor, and, it may be said, of Mr. Lancaster's mode in particular, is one, which he mentioned publicly himself in this place, "That, out of 4000, who have been educated under him, in the course of ten years, not one has been charged with an offence in any of our criminal courts." So much for the argument drawn from the advantages of religious instruction. Let us, next, take a view of the disadvantages of ignorance.

From a statement of one of the late Sheriffs of the city of London, it appears, that, "out of 152 criminals, at that time, in Newgate, 51 were unable to write;" that more than half the number "could not read at all," and that "a large majority were altogether insensible of the uses of the Bible and of religious books, and were totally ignorant of the nature, object, and end of religion itself." Of the men, at that time, under sentence of death, five could neither read nor write; and of three women, the only ones under the same sentence, not one of them was able to read or write." *

* See Sir R. Phillips's Letter to G. Cumberland, Esq. in the Monthly Magazine for August 1808. Vol. 26. p. 27. Sir R. Phillips, in his Statement, does not mention the whole *number* of *men* under sentence of death, which omission deprives us of the opportunity of judging of the *proportion* between the instructed and the ignorant.

To these instances of the bad effects of a want of early religious instruction, I will add one, which occurred not long since within my own knowledge. A poor man in our Hospital was drawing towards his end, and desired to speak with the Clergyman. When he was only ten years of age, he had lost both his parents; and from that time had followed the occupation of a waterman, in which, as he himself stated, he had made no difference between the Sabbath and any other day; he had scarcely ever frequented a Church; he had never learned to read, (for his parents could not read, and they did not send him to school,) nor had he been taught the Catechism; he did not even know the Lord's Prayer: he had some general notions of a Supreme Being, but had never heard, so far as he recollected, of the way of Salvation through Christ, and "knew not so much as whether there be any Holy Spirit;" (Acts xix. 2.) yet he did not appear to have been by any means deficient in natural abilities, had they been duly cultivated. At the age, perhaps, of between 60 and 70, (for he knew not his own age,) without possessing any previous knowledge on which religious instruction could be grounded, and in a state of weakness and pain too great either to talk much himself, or to listen to the conversation of others, he exhibited a melancholy instance of one, who had lived "without God in the world"

(Eph. ii. 12); and all that remained was to commend him by prayer into his hands, who knoweth our infirmities, who will make allowance, where allowance can be made, and, when he shall "judge all the earth," whether he shall acquit, or condemn, must "do right." (Gen. xviii. 28.)

The contemplation of an object of this kind, and of the other facts, before mentioned, are irresistible arguments of the advantages of education, and of religious instruction: "Train up a child in the way he should go, and when he is old he will not depart from it." To extend religious knowledge, then, not only generally over this Island, but throughout the world, where Britain hath any influence, is now the object of benevolence and piety, and the present time seems to enjoy fairer opportunities for this than any former period.

The great obstacles in the way of imparting knowledge to the lowest ranks are—or rather *were*—the *expence*, the *trouble*, and the want of *time* to those who are to earn their daily bread by their daily labour.

III. In overcoming these impediments, the exertions of some, and principally of *two* benevolent individuals, in the course of a few years,

have had a most astonishing effect. A Clergyman of our own establishment* began the experiment at *Madras*, in the East Indies, and by his ingenuity and labours effected much. A member of the respectable and benevolent *Society of Friends*,† in this kingdom, turning his attention to the same subject, at the same time, and adopting some of the suggestions of the other, hath brought the system to a degree of perfection, far beyond what the most sanguine expectations could have imagined. This friend to mankind, casually passing through this place in the course of last winter, was prevailed upon to remain for a day or two: so favourable an opportunity was not to be passed over; a meeting was held for the purpose of

* The Rev. Dr. Andrew Bell, Rector of Swanage, Dorset; late one of the Directors and Superintendent of the Male Asylum, at Egmore, near Madras, and Chaplain at Fort St. George.

† Mr. Joseph Lancaster. For the share which each of these has had in the new system of Education, see a Pamphlet, entitled, *A Comparative View of the Plans of Education, as detailed in the Publications of* Dr. Bell, *and* Mr. Lancaster. By Joseph Fox.

Mr. Lancaster, in the first Editions of his *Improvements in Education*, acknowledged his obligations to Dr. Bell for his Hints.

Miss Hamilton, in a Note to her Tale of *The Cottagers of Glenburnie*, (p. 373.) makes mention of David Manson a Schoolmaster of Belfast, in Ireland, who kept his School very much upon the same plan with Dr. Bell, and Mr. Lancaster; and published a book upon the subject, but it never attracted much notice. In all disputes respecting the original inventor of any useful plan, the chief thing which concerns the public, is the spirited individual who matures and *publishes* his system; and though Dr. Bell may have, as

setting on foot a plan for opening a school upon the new system, and it is carried into effect.

And, here, I trust, I shall be excused, if I advert to a circumstance, which occasioned some prejudices to be entertained against the design at first; and which, lest they should not be entirely effaced from the minds of persons in general, it may be adviseable to explain.

On account of the person, who hath carried this system to perfection, not belonging to our Church establishment, and therefore not approving, and not originally teaching, in his own School, our Catechism and Liturgy, it was imagined, when it was proposed to establish a School upon *his system*, that his generalizing mode of religious instruction was to be adopted, and that the Children, who were to be "trained up" in the School, were not to be educated in the principles of the establishment; whereas it was never the intention of the greater part of the promoters of it to adopt more than the *mechanical* part of the plan. Could it be supposed, that in this place, of all others, one of the fountain heads, whence issue the streams which water the establishment under which we live, that we

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it is said, adopted his mode of writing in sand from the *Hindus*, it is to Dr. Bell, undoubtedly, that we are indebted for its being brought forward, for facilitating a general system of education.

could think for a moment of bringing up those under our charge in vague and uncertain opinions? Would that be "training" them "in the way, in which" we think—and that sincerely —"they should go?" Certainly not. We respect the benevolence, and the sincerity, and the piety of this good man; but we conceive him to be in an error, to which we cannot concede; and, if he cannot assent to our creed, neither can we give it up, and assent to his; and though such adherence to the cause, to which we are bound by both duty and affection, may subject us to the imputation of illiberality, bigotry, envy, and the spirit of proselytism, (epithets which have been bestowed upon the friends of our establishment in many publications,*) we must bear the reproach, and endeavour to refute it by letting *Charity* guide our *zeal.* The charge, however, may deserve a brief consideration. "*Bigotry* may be defined to be a blind, obstinate, and irrational prepossession in favour of some opinion, to which any one perversely adheres, notwithstanding the general assent of all the most learned and enlightened of his fellow-citizens to its falsehood and absurdity,"—and a man can be said to be "a bigot to his religious tenets, only when he adheres

* Mr. Whitbread's Speech on the Education of the Poor, and Miss Hamilton's Cottagers of Glenburnie, p. 373. Note.

scrupulously to them in non-essentials, or in cases where the learned and enlightened part of mankind, who have most studied the Scriptures, think them unfounded and of small importance: but not when he is firmly fixed in, and strenuously supports, by all justifiable means, those tenets, which have been clearly demonstrated, by fair and impartial argument, to be essentially necessary to salvation, according to the promises held out in the Scriptures." * The members of the Church, therefore, while they may lament and tolerate what they conceive to be the errors of others, will co-operate with them as far they are willing to go with us, and we can concede to them; but the members of the Church must, in all their own exertions, diffuse and maintain the principles of the establishment.

There have been, likewise, several objections urged against some of the *principles* in this new system of education; but the only two, which appear to me to apply to our institution, as far as we have adopted it, are those, which relate to making *Emulation* the chief spring of action, and the disadvantages attendant upon bringing large numbers together.

1. " The question occurs," says an objector,

* Weyland's Letter to a Country Gentleman on the Education of the Lower Orders, p. 93, 94.

"How far is *Emulation* an affection of the mind which God approves? If not, it is clear that it ought not to be cherished, by being brought into action, on account of any advantages which we may hope to attain by employing it. We must not do evil that good may come. —Emulation when fully scrutinized and rightly understood, will be found to be opposed to holiness; and consequently, the utmost care ought to be taken to subdue and eradicate it from the hearts of Christians."

2. "Are there not great moral evils," asks the same objector, "in bringing great numbers of children together? Are not those evils deeply felt by all religious minds, when our great Schools,—and our extensive manufactories are contemplated?" *

On each of these I will offer a few considerations.

1. With respect to the first, it appears, that the difficulty is solved by determining the force of the word *Emulation*. It is undoubtedly mentioned in Scripture, as being, in one sense, among "the works of the flesh," and is classed along with "hatred, variance, wrath, strife, seditions, heresies, envyings, and such like,"

* The Christian Observer for September, 1808. vol. vii. p. 566.

(Gal. v. 20.) and it has, in general, some admixture of these baleful ingredients. But the same Apostle, in his Epistle to the Romans, (xi. 13, 14.) uses it in another sense, and says, "I speak to you, Gentiles; inasmuch as I am the Apostle of the Gentiles, I magnify mine office, if, by any means, I may provoke to *Emulation* them which are my flesh, and might save some of them:" where, it is to be observed, that in the original, likewise, the word rendered "provoke to *emulation*," in the one place, is derived from the very word rendered *emulation* in the former passage.* Thus it appears, that there is a *sinful*, and that there is a *good* emulation.† If any one shall strive to excel another from motives of "hatred, variance, wrath, strife or envying," such contention is contrary to "the fruit of the spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." (Gal. v. 22, 23.) "Let us not be desirous of vain-glory, provoking one another, envying one another:" (v. 26.) But we may "consider one another, to provoke unto *love*, and to *good-works*." (Heb. x. 24.) Thus, in the same way, there is a *jealousy* which is sinful, and a *jealousy* which is *godly*; for

* ζῆλοι. Gal. v. 20. παραζηλώσω. Rom. xi. 14.

† It is the former of these, which COWPER speaks of in his TIROCINIUM, l. 458, to l. 494. and also DR. JOHNSON. See *Boswell's Journal of a Tour to the Hebrides*, p. 87. 3d Edition.

St. Paul saith to the Corinthians, (2 Cor. xi. 2.) "I am jealous over you with *a godly jealousy.*" He represents the Christian life, moreover, as "a race," in which each one "striveth for the mastery," (1 Cor. ix. 25.) and exhorts them "so to run," that "they may obtain." Let us not, then, be afraid of the words, *Emulation, Provoke* and *Mastery;* but it is our duty, in making use of the principle implied by them, to put away all malevolent passions, which may be inclined to enter with them, and to incite to "love and to good works:" this must be a constant and unwearied endeavour with the master and the visitors: weeds will spring up with the corn; we must gather them out, if we can; but, with all our endeavours we must make our account, that much of poisonous weeds must be left to grow with it till the harvest. (Matt. xiii. 30.)

2. To the other objection, the injury to morals from the gathering of numbers together, we may answer, that this circumstance, likewise, requires the superintending and correcting hand. The question with us is not what were *best* to be done, were all plans equally in our power, but what is *practicable* under existing circumstances. Our system, depending upon numbers, applies not to a few; and the question is, whether they shall be instructed as *many* gathered toge-

ther, or *not at all*: and, of all purposes, for which numbers are collected together, surely that of *religious instruction*, and *strict discipline*, is the least liable to objection; and, of all school discipline, that of the new system is the most strict. There is a wide difference, moreover, between the case of our large Schools, and manufactories, where they live constantly together, and our School, which collects them from distant parishes, and when the lesson and the discipline are at an end, dismisses them again to their respective homes.

Such, then, are the grounds upon which our New School is undertaken, and there seem to be several important reasons, why *this place* is peculiarly well calculated for the *Experiment* to be tried, and why it should be strenuously and liberally supported.

1. The first is, that, as members of the Church, it is more peculiarly our duty to do all we can to promote religious knowledge in the world; and especially in those amongst us: nurtured ourselves by the beneficence of our founders and benefactors, let us impart to others in our turn; "freely we have received, freely let us give:" (Matt. x. 8.) "As every one hath received the gift, even so minister the same one to another; as good stewards of the manifold

grace of God." (1 Pet. iv. 10.) It is not becoming those who solicit to dictate the bounty they are to receive. Suffer me, however, to say to *all*, that increased funds will afford increased opportunities of doing good: and there is an object of considerable importance yet to be obtained. We are indebted, at present, to the liberality of the Society of Friends, for the use of the room wherein our School is held: but we are liable to be called upon at any time to relinquish it; and considerations of convenience, comfort, and health, induce us to wish, that our funds would enable us to build a house constructed for the express purpose. And, in asking your pecuniary assistance, we solicit, likewise, those who may be inclined, and have leisure, for that which is equally or more valuable, your personal countenance and advice.

But, to proceed in my statement of the reasons, why this place seems so peculiarly to call for a trial of the new system of Education,

2. The second argument arises, from the place being a seminary for the education of persons, who are to fill the office of teachers of religious knowledge to the world, and who 'ere long will become the pastors of parishes, both in towns and in villages. Here, then, by seeing this plan carried into effect, they will have an oppor-

tunity of witnessing the advantages of it; and, by learning the discipline, and the mode of instruction, will be able to form similar institutions, when occasion may require.

3. The third reason applies particularly to the circumstances of the place, with respect to the religious principle of the lower classes; and I would, that my words could reach the ears of the Fathers and our Brethren of the University only. It is a fact, but too true, that, in this place, we, a religious Society, pay too little regard to the religious improvements of our dependants. While our places of worship are open daily for the advantage of ourselves and the students committed to our care, our dependants join not with us in social worship to our common Creator, Redeemer, and Sanctifier; and their attendance together with us is not only unprovided for, but in too many instances, I fear, not even an opportunity is afforded them of attending divine worship in their respective parish Churches. We do not take care, as those worthies did, who are recorded in Sacred Writ, that "all our house" shall "serve the Lord," and "fear God," and "keep the way of the Lord, to do justice and judgment." (Joshua xxiv. 15. Genesis xviii. 19. Acts x. 2.) The consequence is, as might be expected; and, un-

doubtedly, we find a want of religious principle among us.*

But I will not *dwell* upon the subject. It is mentioned for serious consideration. Let us hope that the present establishment will do something—it may be with truth said, that it is *now doing* something—by laying a good foundation in the infant minds. The object is to "train them up in the way in which they should go, that, when they are old, they may not depart from it." It is to endeavour to counteract the fatal effects of man's disobedience at the fall, by enlightening their minds with the truths of revelation, and bringing the body into subjection by discipline: it is to further the great work for which the Redeemer came into the world, to spread the knowledge of Him to every individual, and to the remotest regions, "that the earth may be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 9.)

* "It was remarked by the person who came to open and arrange the School here, and who had been just before upon a similar business in a sea-port town, (which is generally supposed to be very unfavourable to good order and morality,) "that the Children of this place were worse behaved, and more unruly, than those of any other he had ever been in before."

This passage stood originally, in the body of the Sermon, and the preacher intended to have delivered it from the pulpit; but, when the time came, the Boys (nearly 200 of whom attended Church) had behaved so well, that he felt unwilling to distress their feelings, and omitted it.

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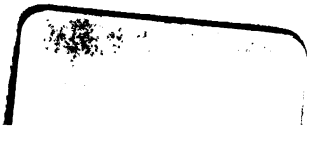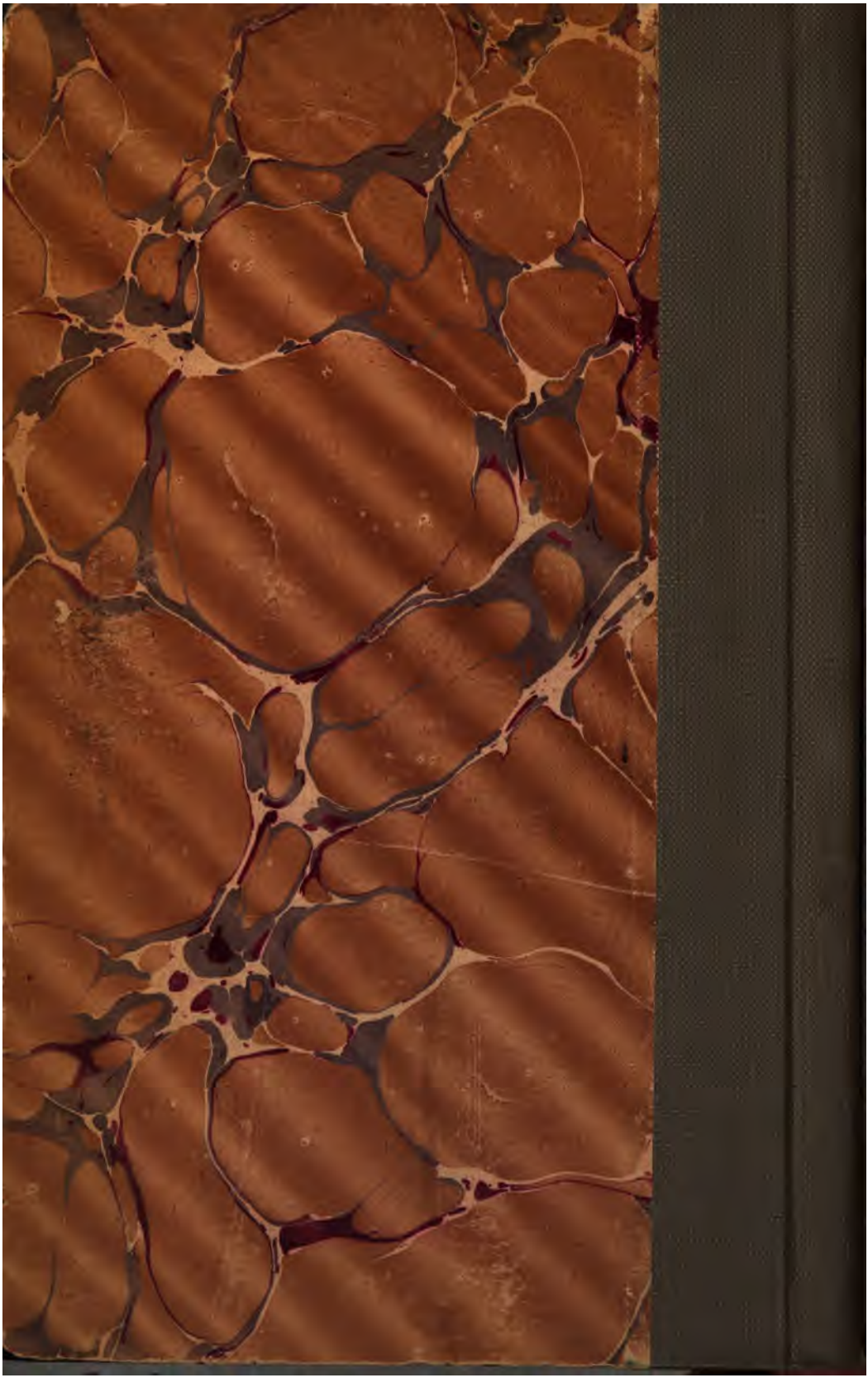
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